The Resolution of the ROVND-HEADS,

To pull downe Cheap-side *CROSSE.*

1641 +R43

Being a zealous Declaration of the Grievances wherewith their little Wits are consumed to destruction. And what things they in their wisedome (yet left them) conceive fit to be *Reformed.*

Also the Answer to the RATTLE-HEADS,

Concerning their fictionate Resolutions of the ROVND-HEADS.

Wherein is Explained every particular therein contained against them, with many godly Counsells to Doctor *Little-wit*: the Composer of their former scurrilous, and *illiterate Pamphlet.*

184 x 143 81

London, Printed for *F. C.* and *T. B.* 1641.

The Round-heads Resolution.

WHereas we are through our great Ignorance and obstinacy growne to a most seditious and malignant head, and the hornes of that head (though of a maine length, not able to support our arrogant faction, as appeares by our last being soundly slasht and bastinadoed by a mad crew called the Cavallery; and whereas a great part of us have shut up our shops because wee could no longer keepe them open, which kind of shutting up proceedeth commonly from our vast expence in White-broths, Custards, and other luxurious Dishes provided for the Edification one of another. And whereas the multitude, called true Protestants, endeavour to hold up Bishops, to maintaine good Order, Discipline, & Orthodox preaching in the Church, Learning, and Arts in the Universities, and peace in the Common-wealth; all which is nothing but Idolatry, superstition, prophaneneſſe and plaine Popery: and further, whereas wee (who are nothing properly but *Round-heads*, and *Prickeares*) who are in most scandalous manner termed Puritans, Holy Brethren, the Zealots of the Land, and which in sincerity wee never were, or ever will be.

And forasmuch likewise, as the prophane world of true Protestants are a stiffe-necked Generation, and will not yeeld unto us the preheminence of Doctrin and Religion notwithstanding the many senceleſſe two houres of those spirituall Trumpets of our faction the sanctified Clergie Lecturers, or of their more Divine Lectures, or of their supreame Shee-Lecturers, whose bowels doe even earne for the getting in of the Saints unto them, and have as it were a zealous lusting after them.

And for as much as the Religion professed by us is the purest and most decent, as appeares by the great love and community betwixt the Brethren and the Sisters, the conveniency of the Woods,

Woods, sawpits, and dark places, the putting out lights, and defying of those Tapers of Iniquity, which cause us to behold our own wicked deeds, the goodly bignes of the eare, with the shortnes of the haire, which hindereth not the sound of the shepheards voice, but easily heareth him call to a great Feast amongst the rich saints; the length & sharpnes of the nose which not onely smelleth the sweet savours of the holy Plum-broth, but also promiseth an eager appetit to some good work towards the younger sisters; the roundnes of the Ruffe, the length of the Dublet, and the shortnes of the Breeches, being a habit correspondent to the Pictures of the Apostles in the Geneva print, the mightinesse of our faith which is able to remove a Church into a Wood, the transparency of our charity that is so invisible that neither the right hand nor the left did ere know it, the multitude of our good works which no man living can number, the godly works of our tautologicall prayers and the zeal thereof, which brings us even to divine consumption, whereby wee look like the Prodigall Son at his return home, or the Priests in the Arras, the defying of all Fathers, Bishops, and Doctors, conformable persons, Canonicall Robes, Ecclesiasticall Gestures & Utensils, all Learning, Liberall Arts and degrees, as the rags of superstition, the dregs of Popery are abhominable in the goggle eyes of a right *Round-head*, and yet this simple innocent profession is scorned and baffled, and by whom? but by Schollars and such as professe Learning, which is no more necessary to religion, then a publick Church (which verily) is but a den of theeves, when wee are absent.

All which grievances doe stand with much reason, and therfore are utterly against our tender Consciences, and never were allowed by any Synod of Moore-fields or Pimlico.

That therefore which we doe now resolve to maintaine, and desire to have confirmed, and never to be altered (till some new toy tickle us in the *Pericranium*, which willbe very shortly) is,

1. That our religion, Tenents, and maners before mentioned be established and maintained against all reason, Learning, Divinity, Order, Discipline, Morality, Piety, or Humanity whatsoever.

2. That the very names of Bishops, shall bee a sufficient Jury

and Judge, to condemne any of them, without any further Evidence or Circumstance.

3. That if any man whatsoever having knowledge in the Latine Tongue (being a popish Language) shall presume to think he can save a soule by preaching, he be excommunicated both in this World and in the World to come; unlesse it be some certaine Lecturers of whose approved railing and ignorance we are well assured, and have known to stand like stoutes on a fasting day.

4. That the Felt-maker and the Cobler, two innocent Cuckolds may be instituted Primats and Metropolitans of the two Arch Provinces, and the rest of the See preserved according to their imbecillities of spirit, to such Bishoprickes and other Livings as will competently serve to procure fat Poultry for the filling of their insatiate stomacks, in which regard, Church-livings had more need to be increased than diminished.

5. That no man whatsoever, who beares the name of Caviler, may be capable of making any of the Brethren a Cuckold, unlesse he cut his haire and alter his profession, but be excluded from the Conventicles, as the Kings friend, and a Reprobate.

6. Lastly, That there be two whole dayes set apart to Fast and pray for the confusion of all that are not thus resolved.

I come to charge you
That slight the Clergie,
And pull the Mitre from the Prelates head;
That you will hae many
Lest you miscarry,
In all these factious humours you have bred;
But as for Brownists me'l have none,
But take them all, and hang them one by one.

Your wicked Actions,
Joyn'd in Factions,
Are all but aymes to rob the King of his due,
Then give this reason,
For your treason,
That you'l be rul'd, if he'l be rul'd by you;
Then leave these Factions zealous brother,
Least you be hang'd against each other.

Your

Your wit abounded,
Gentle Round-head,
When you abus'd the Bishops in a Ditty,
When as you fanged,
They must be hanged,
A Pinpence of malice made you witty,
And though your hot zeale made you bold,
When you are hang'd, your arse will be a cold.

Then leave confounding,
And expounding,
The doctrine that you preach in Tubs;
You raise this warring,
And private jarring,
I doubt, in time will prove the knave of Clubs,
It's for your lying, and not for your Oathes,
You shall be hang'd, and Greg shall have your cloaths

Wee further agree amongst our selves that whosoever shall not be of our owne schismaticall opinion, they shall receive from us the Appellation of Papists, though never so innocent and harmelesse, and whatsoever shall bee enacted by them as adornement to their Church, wee will terme it superstitious and Popish Innovations, if not approved by our sect. But O the famous and illustrious Crosse in Cheapside, the Enigmaticall Embleme of impiety, in respect it has bin an eye-sore unto us so long, We order further, that we not onely proceed, but also perfect those our zealous beginnings in the confusion thereof; not onely detracting armes and leggs of the superstitious bodies, but also making it levell with the ground, to the utter aboltshing of their Idoll which they account the glory of this City; after which, wee will in recompence of these our ignorant brethrens paines taken therein, infuse into them spirituall blessings, and endow them with gifts far exceeding the abilities of the learned stiffe-necked Protestants,

The

The Answer to the RATTLE-HEADS,

Concerning their fictionate Resolution of the

ROUND-HEADS.

IF Truth and Peace (*Zacharies* two companions) had met in you, as well as us, this Controversie had never beene. The severing of these two, hath caused this ill-composed aspersion upon us, which we could beare and put up, yea bury in oblivion, but that *zeale* for the truth of Religion, and our owne defence commands the contrary.

God knowes how unwillingly we put our hands to this unkinde quarrell. Nothing so much abates the courage of Christians, as to call their brethren in Christ adversaries; yet woe must do it as forced; woe be unto those who have been the occasion, and by whom this offence commeth; Yet by how much the insultation of a brotherly enemy is intollerable, being not onely privately put in publike print; so much the more cause we see, to answer directly their fictionate *Resolution concerning us*. And since onely for necessarie defence and Religions cause, this taske is undertaken, we crave nothing of the Readers but Patience and Iustice; of God, victory to the Truth. As for favour we wish for none more than an enemy against himselfe. And with this confidence we enter the Lists, and turn my pen to an adversarie, God knowes whether more proud, or weak.

Whereas

Whereas, you whose ſelfe-conceited witty expreſſions, without all conſcience have branded us with the ignominious title of a ſeditious and malignant head (ignorance and obſtinacy being your own phraſes, and therefore beſt beſeeming your ſelves) ſhew but the ardent flames of your cankred ſpleen towards us, intending to hang us up on the hornes of the Altar of your Superſtition, which you doe well, in conceiving them to be too weak in bearing ſo heavie a burthen, or we too wiſe to be intercepted by them. To exhort and perſwade in zealous manner, is to no purpoſe, you being already by your owne confeſsion paſt edification, your varieties being Brothells inſtead of Broths, and Curſes inſtead of Cuſtards, theſe being your luxurious fare, wherein you offend God to pleaſe the devill: I could leave you in that caſe, but that my Conſcience moves me further.

As for your learning and wits, for which you ſtudy long to little purpoſe, we affect it not, neither any way diſparage: we reſolve rather to imbrace with ſincerity of affection, what bleſsings ſhall bee confer'd upon us through divine inſpiration, that we may ſpeak when the ſpirit moves: you may cal us *Round-heads*, tis true I muſt confeſſe, yours are a great deale more in faſhion, being ſet upon the ſquare block of *flat ſimplicitie*; as for *Prick-eares* I do not admire at your expreſsion therein, your fortune being the Iack-daws, who envied the Peacocks for having ſuch feathers as he wanted. I fear me tis too many of your caſes, by this the Proverbe is proved true, one Iack muſt imitate another.

But deare brethren, thinke you it is acceptable to God, to ſeare us by Scripture: is it not the Apoſtles owne expreſsion concerning the adding to the Elect, that their bowells did yearne to multiply the true Church? tis even our caſes, we doe the like by their example. I rather reſolve out of zeale, to move you to Repentance, than to touch too hard upon this your prophanenes. As for *Smel-feaſts*, I make no queſtion, but you are very well skild therein, being better noſed than any Butchers dog in the Citie. As for your habit, it is correſpondent to your perſon and conditions: your Hat that ſits hollow like a Beeper, to receive the foggy vapours of Bottle-Ale and Tobacco, your Doublet with a ſhort waſte, ſhewes your thrift, who think (the truth) all waſte that is beſtowed upon you: your goodly long breeches ſo narrow and ſtraight to your buttocks, like an *Arſe-caſe*, may chance to make a pair of ſleeves in the reverſion. So that generally wherein we exceed in antiquity, you goe beyond us far in ſimplicity, and for our faith you do well to ſpeak little of that, having none your ſelfe.

And foraſmuch as you have compoſed out of your obſtupified and dulled fancy, certain tenents, we will likewiſe preſcribe to you the

like

like number, though differing in the matter, being rather good counsell, instead of your malevolent and invective persions.

1 THat your Scribes or rather *Duces omnium malorum*, in the next of their witty endevours composed according to Reason, Learning, Divinity, Order, Discipline, Morality, Piety, and humanity, a penitentiarie petition to God, as also to acknowledge the wrongs done unto us.

2. That hereafter you be not so forward and ready to judge & prie into, to condemn faults in others, before the first perusal of your own.

3. That whilst you are in this world, you provide by repentance, fasting, and prayer, to prepare for the world to come, and the Salvation of your soules.

4. That you keep your selves continent and chaste from the Cobler and Felt-makers wives, unlesse the one make you pay too deare for selling your Bever on your block-head, and the other cause your pride to haue a fall by the losse of a *Lunsfords* heele.

5. That you change your name of Cavalier by altering your profession of evill into good, unlesse braverie and knaverie bring on raggerie and beggery.

6. That you fast and pray for your sins past, giving thanks unto God for moving us to be the Agents to perswade you to repentance.

YOu come too late Sir,
'Tis vaine to prate Sir, (Crown:
We'l pull the Miter from the Prelates
It is no boot Sir,
Though you stand to't Sir,
Hanging's too good for you, for they
(must down.
Your tricks are found out,
We have the ground out, (by.
You cannot cheat the King if we stand
Your plot's descry'd out,
And Treasons pride out,
Against the Honour of his Majesty.

Though Round-heads wink at,
We'll make you stink at Ditty:
The hearing of your Bishops second
Though now you laugh at,
And in Sack quaffe at
Vs, then I fear me ye will all beshit ye

We shall confound ye,
If we expound ye,
Although within the circuit of a tub.
We'll cry have at ye,
Though we're come at ye, scrub.
A word wil make such jades as you go

Let chil cold take thy person, Gallowes freeze,
Earth take thy body, Greg. thy cloaths his fees.

FINIS.

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